M 1793

Thursday, March 5, 1970

Group II

Boston

MR. NYLAND: Ed, are you already at it?

Ed Luttrop: Yes, Mr. Nyland.

MR. NYLAND: I listened to part of last Monday. Some of you were there and some of the questions interested me. I think there is a great need for a group of that kind, that you really can ask, ask for clarity about Work. And I hope then that also it will be possible to clarify it. You have to be a little patient about such particular kind of groups because they also have to find their way to know how a group like that should be conducted or should become most efficient. And the patience is necessary then that out of the different answers, you will have to distill for yourself what may apply to your particular case, if you can call it a case. If you think it's a case, it presupposes that you consider your life as a particular subject that you have to consider then in a certain way.

And I think a great deal still is necessary to clarify for yourself what is the purpose for wanting to find out certain things regarding these ideas. It depends on what you know about yourself so far. And

without introducing any kind of an idea of Objectivity or Work on yourself, it is--what is it that you think you are and what do you believe that you have as talents? And do you think it's necessary to develop the inclination which points in a certain direction to come to a certain conclusion? Do you think that in your life you will have to reach a conclusion? Is there something that is started in you that you feel ought to be finished? Or perhaps you don't even know what to think of your life as it is or to accept the fact that it happens to be on Earth and maybe you would like to be somewhere else. Or, of course in a general way, what kind of questions you have about yourself.

I think it is first necessary to understand not so much even why you come, but what you are when you come and where you happen to live. And that perhaps is very difficult to settle because the questions that you have in your own mind have to do with different aspects of yourself. And if it's then a question of deciding where you live, what kind of life and what kind of a direction would you want to consider? Professionally? Or privately? Or your life in relationship towards other people? Or your life as you feel you are as a man or - and I take man now as a human being - that you, as--as a human being, have potentiality, that you wish to find out answers to certain questions which--which might bother you, that there are certain problems in relationships between people that even you ask: Why are there men and women? Why are there two sexes on Earth? Is that the necessary form of life or is it inherent in life always or is it just a condition which happens to be on Earth? Because it's a very interesting question. Why isn't humanity the same? Why should there be, really, differences? Difference in make-up, that is, in constitutional or even physiological differences.

And asking a little further: Why should there be a difference between the mind and the feeling? Why couldn't there be an organ that would be quite sufficient for the manifestations of a human being in a much simpler form than what he at the present time represents. Because what he is at the present time is very complicated - and apparently it's allowed. Nobody stops one from trying to continue to think about a variety of different things that perhaps interest him or that are forced on him, or at least that he happens to think about. And of course his feelings spread all over the place. And whatever the inclinations are of a person in the form of his behavior and the differences even in physical body being built up differently, even among men or among women - why are there such differences? If it is one tree, why are there differences in the leaves?

If the purpose of man on Earth is to help maintain the Earth, it could've been made much simpler. All it--All you would need is a little conversion machine through which food is put in and where it is digested. And then as a result, certain things could take place which we could call radiation or the creation of an atmosphere or the sending of energy, if one can understand it, maybe. The Earth exists and has to be maintained at a certain place; and that energy then has to be sent to the neighbor next door in order to keep the Earth in its own place and in general to keep the different bodies, as we know them, of our solar system in equilibrium, more or less in balance. Is that the purpose of mankind? Then I think mankind could be really quite simplified. It may be one of the reasons why mankind exists on Earth - and that is another philosophical question. Because you see, when you talk about Work, you don't really start to consider that and you don't have to have answers immediately,

why the Sun happens to be or the planets and the rest. It's interesting philosophy. And thinking about cosmology in some way or other, or trying to find out astronomical laws - it is quite satisfying for your brain. And artistically it's beautiful to look at the stars and to see if you can remember constellations and the meaning and so forth and what is a light-year. All different ideas that of course can appeal to you.

When you come to a group, you come as an ordinary human being. And you have to have a little knowledge about yourself because if you don't know enough, you might think that all you are is just a superficial little bit of a being who happens to react to certain influences from the outside and reacting by means of sense organs and receiving impressions and digesting them; and then acting on that whatever your mind may think and what of your feeling will determine for you. And then you are an active, so-called 'human being' by performing certain functions with your physical body or going through all kind of forms of behavior.

And what is Mother Nature? And why should Mother Nature be interested in us? Because there's no doubt she is. And what do we think of Mother Nature, really? As a mother taking care of us, children? Are we her children? And if that's our mother, where's the father? Or maybe the law doesn't apply on that kind of a basis.

What is really a man when he starts to become a little bit cognizant of what he is and particularly in relationship towards other people? When he starts to grow up and he has had some education, and he has ideas of what he ought to do or become and he has idealism, he has a certain insight already, maybe. Aspiration towards something, inspiration in his inner life. And has he got an inner life? Is there more to a man than just the outside appearance? One says: Yes, I have feeling inside and

I also -- something about essentiality. And again the question is: Is that all for a man? Because does he need essentiality in order to become food for the Moon? Why does one claim that when there is a God, that mankind as such is a child of God? Why should there even be that kind of a relationship? And does each person know that there is a spiritual value in himself? Or are there lots of people who don't care about it and just live and that things take place so that whatever it is as far as their life is concerned, that they--they die? And they do good and are kind and grow up, earn a little money and are satisfied. Are they? And does it matter who is satisfied? The questions is for us: Who is not satisfied?

So it brings back the question for you: Why do you come? What is it you want out of ideas of Gurdjieff? What meaning can it have? Where are your particular problems? Are there any? Questions, questions of the kind that you really cannot sleep because you want to have them solved? Or is the question just superficiality, a little bit of a little bit of information sufficient like a salve over a wound and you don't care as long as it heals, never mind about the dirty bloodstream, maybe? Are we pure? Because that's a question that does come up. Are we really qualified to grow? In what particular condition do we find outselves? Are we entitled to find out about growth? Why should that kind of an idea of giving information about how to grow up, why should it be confined to a few people? Or why is it that esoteric knowledge is so difficult to obtain? Or is it there all the time and I cannot see it? And if that's the case, what makes me blind? And even if I wish to grow up, what prevents me? So fo course I say again: Mother Nature prevents me. The Earth prevents me. My body prevents me.

What is the aim? To get away from Earth, which we then might call freedom? When I am on Earth, why am I not satisfied by staying here, staying my life out and then finished? And I don't want to think about what happens afterwards because I have no interest. If my lifetime is now, then I make the best of it. After death, what of that? What is death? Because if my life stops, why should I worry?

There are lots of questions that come up first before you really could be interested in finding a solution. It is the state in which you are first, in which perhaps some ideas could find a fertile soil. And are you sufficiently open to receive any kind of information? And if you do receive it, what will you do with it? The differences between different ways of how such knowledge is communicated; the comparison of different kinds of knowledge in different kinds of form, sometimes dogmatic, sometimes as a closed religion, sometimes as a sect, sometimes as ethical values only, sometimes quite liberal - what is the real kind? What is it? Again, in what kind of a concentration do you want information of a spiritual form? Do you believe in a spiritual existence? Have you even thought of your inner life, and then a wish to develop it when you realized that it was not developed enough? Again bring up that question of man and woman: Why the difference?

If the aim for a man is to grow and to find, here on Earth, information so that if he wishes to grow he can grow - assuming then that Mother Nature has her own reasons why she would prevent a person from growing up. Because if mankind is needed for the maintenance of Mother Nature as the Earth, then of course she does not want interference with that kind of a plan. And the assumption is that Mother Nature, as we simply call it, has an intelligence, so that then she is interested.

And why would it be a 'she'? Because if the Sun is a 'he' as consciousness, if I consider that for myself as a possibility which may be only potential as a brain that could grow out into a full-grown consciousness - what is then the place of Mother Nature, if she is already mother? If she mother--Is she mother in relation to the planets? Or what do we mean, really, when we say Earth and compare that solar system with what we know of our own, as our own world, if that is also a solar system in miniature? And if the Earth is our body, and if our mind should represent the Sun and if our feelings can be compared to the planets, what is Mother Nature? And what is the Moon? What is the Moon within us? What is essentiality? What is the meaning of deeper life? What is the meaning of historical facts as applied to the symbolism of one's own existence? How can I find out different things which I want to read in books and look for and try to search for? Who will put me on the right road so that I don't lose too much time? Because I have to consider time also, a certain length of time in which I happen to live. And I don't want to waste energy because who knows how long the road is going to be?

See, these kind of questions, I say, come first when you want to find out what is Work. Work, almost I would say, comes at the end.

You first must know that you are in - let's call it a prison, if you can believe that. A prison would mean that you are bound. In what way is one bound? How do you experience your bondage? Tied down to what? The Earth? Tied down to your own superficiality? Tied down to your behavior forms which may be even non-habitual? Tied down to the inability to free yourself from the way your mind and your feelings now function? What is it tying down to? To Earth? And if that's the case, if I were free, where would I go? In what direction? Is there that kind of

aspiration in a man? Should there be? And if it should be, why isn't it in everybody? But of course that's not a question I want to solve for myself, because my main interest is what am I and to what extent have I aspiration. Why do I wish to become free if I know I'm bound? I try to find out: Am I bound? And I say: No, I'm not bound, because I want to go to the left, I go to the left. And to the right, I can do that. If I want to stand on my head also. If I want to overeat, I can do it.

You see, in what way am I bound? Not in ordinary life. I'm not bound at all. I can do anything that I like, dependent on my talents. I can develop them. I can have any kind of a relationship, even if I don't want to take the responsibility. I may be considered a little bit strange, but I can do it. You see, in ordinary life we even have a right to take your life away. No one can compel me, if I wish to commit suicide, not to do it because there is nothing in me that could prevent it; because there's nothing that goes up in a great deal of horror and then tells me, prevents me; because if I'm finished with life and I have no answers, then there is no reason for me to continue. Why should I continue? Not that I get anywhere. That's another question, but I have a perfect freedom as long as I stay on Earth. Of course that is the whole problem. I'm bound to Earth, that's all. On Earth I can walk.

What happens to the difference in sexes when one grows? That is, if one realizing the bondage which ties us down to Earth, is the same for man or woman? The difference between the two, not talking about physiological differences, but the difference of equipment, mental and feeling. Is there a difference? Is there such a difference that it is so sharply divided? Or are there different gradations? Are there possibilities of a man being like a woman or a woman being like a man? And when I say man

and woman, are there boys that are girls and girls that are boys? Isn't there femininity mixed with masculinity, or reversely? Is the division really so sharp? Of course it isn't, we know that. Only I talk about averages, and that is as far as physical body is concerned. But mind - is there a difference in my mental quality of a man, compared to a woman? Does it really hold true that I say man is a little bit more intellectually inclined and a woman is a little bit more emotional? What do I really mean by that? That that what I experience can be easier put into words, that I'm a little bit more intellectually developed, and that I can have the same feelings and the same thoughts without being able to express them when I'm emotionally inclined. So fundamentally there is no difference than only in the form of expression. And my inclinations are then either to have a little intellectual way or an emotional way of expressing. But the difference is not in the nature of each person. It's only in the form.

So first we must be clear about--that a man and a woman essentially are the same, and that the difference in appearance or the difference of development of each of the different organs, including that what is head and what is solar plexus or heart, is only that that happens to be the form. But essentially, everyone is made up of the same potentialities. And when it is in relation to future development, there is absolutely no difference whatsoever because each, either man or woman, can make a Soul. And for a Soul, a man does not have any distinction. That is, there is no difference because there is no difference in gender. There is a unity in aliveness and in consciousness and in conscience, and it has nothing to do with the form as we know it on Earth. It happens to be on Earth - that particular condition - and it is only because the Earth happens to be in between two possibilities, one where it came from, the other where

it will go. And because of that, we have the remnants which were inherent in that process of growth - where it came from and not as yet reaching where it should go to.

This is the explanation of two genders on Earth, masculinity and femininity in the form in which they happen to be: The reason for that is that there is a force in the Earth wanting to become what it is not as yet, which sometimes is very clearly defined in a desire for the Earth as a whole to become a planet. That is the aspiration of the Earth. And that that what still keeps Mother Nature and the Earth away from the fulfillment of that desire, is the reluctance to let go where it came from. This is really the difference between man and woman. A man has in him the wish to grow up, pronounced. A woman has in her the wish to hold on to what she possesses. This is psychological difference, and it sometimes takes the form of indicating - and we say then - a man being what he wishes to become, is positive in regard to that aim; and a woman wishing to hold on to what she has, is negative regarding that aim; but equality is the same and the framework is--within the framework the same, only the frame is different. This is from the standpoint of possible future development. From the standpoint of Earth, it is dependent on the place of Earth. And Earth, as yet not being what it should become as a full planet - and we call it unfortunate - will have an effect on the condition of both man and woman, for the time being subject to that difference in form, which form is the Earth, because the body of man is the Earth, and the body of man and woman are unfortunate forms. In order to understand that, there is given to man and woman the possibility of unity so that then the form will not be that form but a possibility of becoming united in that form. This is only as far as the body is concerned, and the reflex happens

to be in that what is now partly predominant intellectual, partly predominant emotionally. But when it comes to the question of unity of that what is intellectual as a level, or emotionally as a level, there is always the possibility that both can be reached in a certain way, in which that what is intellectual unity is not subject to the unity as a whole becoming one; whereas emotionally it is subject to the law of absolute unity without having any disagreement.

The remnant of that what is still as a result existing on Earth of man and woman being different, is still noticeable in the slight difference between the attitude of the intellects and feeling, and that the purpose of Work for a man when he lives on Earth, is first to establish the unity between what he thinks and what he feels. The problem is solved when one considers the possibilities for man and woman living on Earth as a threefold unity of the three centers. And that for that reason, physical unity is a very small part and particularly because the physical expression is a result of the feeling and a result of the mind. So that the quintessence for a man living on Earth is first to establish a relationship which is of a different and a higher kind of a level in which then that what is different falls away when the unity between man and woman is reached. In that way living on Earth, it will help each person to fulfill that what is not fulfilled in either one. And for that reason, intellectual unity can take place and, at the same time, emotional unity when the laws for such unities are fulfilled.

Regarding intellect, the unity is fulfilled when there is an agreement in the power of reasoning without reaching the same conclusion. Emotionally, it is necessary to have an absolute unity without disagreement. The question of Work means that that what is either intellect or

emotion becomes alike regarding a wish to grow. And this is the same for man or woman.

So here is the situation on Earth: that each person, one or the other, can help to fulfill each other and augment and help towards unity when the three levels in which unity is possible, are being fulfilled; that then the distinction between them ceases to exist, the further that what is emotional or intellectual can develop, and that it only remains regarding the physical appearance. That for physical appearance, the possibility remains in existence of becoming one by the adjustments that have to be made, that for the emotional unity there is no question of disunity possible and that for an intellect, I say it depends on the understanding of each other's reason.

Why the absoluteness regarding emotions? For two reasons. The mind for a man is not developed at all. There is not even a semblance in the mind of a man to be conscious. There is not even anything that represents man's mind as a replica of the Sun. That what gives a man the chance of becoming what he ought to be, rests in his emotional make-up, and in that respect a woman is more favorably located than a man. A woman has a potentiality which is much greater than a man because the emotional quality is a direct road towards God and infinity. Intellectually, it takes a long time before that kind of a road even can be made, let alone be discovered. So if it comes down to who is really worth more - a woman; if it comes down to who will take the initiative for Work, it is a man. There is no further distinction and no question about difference in value. Both must exist on Earth because Earth is an unfortunate planet which, although wishing to grow up to become a real planet, is still in a situation between, as I say, where it came from and where it will go and is still

trying to find its own place, not knowing exactly how to develop it.

The Earth is at the place of FA in an octave where the DO-RE-MI is where it came from - the Earth - and the SOL-LA-SI is where the Earth wishes to go. Because of that, the Earth itself - and Mother Nature - is not quite sure that it can dispense with mankind. For that reason, they will hold onto man and will create all kind of conditions to keep man asleep. You see, there is a certain cleverness in that. And at the same time, when once it is recognized by Mother Nature that a man honestly wishes to become conscious, that then there is no possibility for Mother Nature to hold onto him.

I talk about this because one of you asked about that kind of a question. It seems perhaps a little bit out of place, but in reality we have to face such difficulties because here we are trying to understand Work, trying to understand why we want this kind of Work and not something else.

The question of being able to separate your outer life from your inner, or at least to see a distinction, to see that there is a surface and there is essentiality, to see that it is necessary that in order to reach--to come to an agreement, I have to live much more essential. In order to be able to do something about myself, I have to become much simpler than I am now because I lose myself in the multiplicity of my different behavior forms. You see, when this question comes up for oneself, what will I do with my life? What do I consider really important? What will I sacrifice in order to receive further information about how to Work and what to do? And then the question, what do I do in Work? I first have to know that I must Work or that there is a need for me, because if I'm not clear about that--

You see, the need for Work is not the need for setting my affairs

in order in ordinary life. Anybody can do that whenever he wishes to pay attention to it. If my ordinary life is a little confused, I have to attack it from the standpoint of where I live on Earth. It has nothing to do with essential qualities because I, most of the time on Earth, I don't live there. For me, if I'm a little bit in a confused state regarding ordinary affairs, for me, it's like having a room that is dirty and I clean it up. I set things in order and I put them in the proper place. Of course it has nothing to do with Work at all. It has nothing to do with even ethical values. It has to do with ordinary appearance so that I can get along in the world or that people won't criticize me or that at least I don't make too many enemies. That in itself is nothing.

If I want to talk about Work, it's an entirely different question. It is then, what will I do with my life as it is, to grow up and away from it, to build something, to do something with my life, not just attend to my life on Earth. I can go to any kind of a seminar, any kind of an encounter group, any kind of a nice little 'ethical value' tea party, and I can talk and talk, like a Philadelphia lawyer, from beginning to end, and I can keep it in my mind and in my feeling and I can live with it happily, but it doesn't buy me any bread. It doesn't help me how to meet the milkman when he is nasty. I cannot tell him: Go somewhere and find out or read a book. I've got to have something within myself that knows how to behave towards different kind of people. If I then can actually understand them like I would wish to understand myself, then maybe I can do something about it. But not just by cleaning house. That's utter nonsense even to consider that in the direction of Gurdjieff.

Gurdjieff is something entirely different. It has to do with an application of knowledge. In the first place, knowledge, getting that

regarding myself as I am, without having any doubt. (Are you already at that point? Ed: In a few minutes.) Regarding that, I must not have any doubt because I want truth. I first want to know that that what I am, I actually am, so I don't want to question myself in my mind that I rationalize or that I feel that the conditioning has enabled me to just look at one way and not the other. When I say I want absolute facts for my life, I mean by that I want the truth of what I really am, and I don't want to have any interference in that kind of an intellectual endeavor, any interference of anything of myself that prevents my intellect to become pure. Of course I know it isn't pure, but I want to purify it. I must first know that that is a requirement.

I think maybe you turn it over now. (Cassette turned)

Okay?

I first must know that that as a requirement will enable me to have a foundation on which I can build, and of course I have to understand that I should build something when that what I am now is not complete. So it's quite obvious that when I say I want to Work on myself, it has to be for a certain purpose because Work is not when I take in things in my mind and just play a little bit with it. That's not Work. That is just activity.

Work means I want to accomplish a result. I want to get something which I haven't got now. For that I want to Work, so it means I have to have an aim. And the aim for myself is that I now considering what I am, I'm not as yet as full-grown as I could become. With other words, I have to believe in the potentiality of myself. And that is of course where Gurdjieff differs from a great many philosophers and also differs from a great many people who take the name of Gurdjieff in vain and become absolutely blasphemous as far as Gurdjieff is concerned. Such people I not

only dislike, I hate them because they are treacherous, they are traitors. They don't even know what Gurdjieff meant but then they start to utilize certain things - as Gurdjieff would say, "Like the crumbs off an idea-table" - and blow them up, usually for their own benefit, and they--those people are crooks. They really have no name, as having a character. They are lice.

There's one way by which Gurdjieff can be understood. It's by trying to see what is meant by ALL AND EVERYTHING when he wrote that book. That's his testament. That is what he left as a legacy. And anyone who wants to remain honest regarding the ideas of Gurdjieff, must know what is in that book and try to understand it.

And then there are requirements on the part of a person who professes to be interested. One of the requirements is trustworthiness - honesty, fairness; also to become, in the eyes of the Lord, meek; and having a knowledge of oneself which at the present time, being so-called unconscious, is not sufficient. And that the wish to Work means I realize what I am so that truth has to be applied to the knowledge of myself. It also means that if I wish to find out what is the reality of myself - and I'm looking for real self-knowledge - I must have knowledge and not interpretation.

I must have knowledge, pure and simple, and not like or dislike. I must have knowledge without being identified with that about which I have knowledge because immediately I will start, in identification, describing it, and I become one with it. And my wish is to have an intellect which can function independently of the other two centers, because the aim for a man when he wishes to become a man, and I can say he wants to be complete, means that he has to have a full development of that what is now potential

to become actual. And when I know that in my feeling I'm just part and in my intellect I'm in its infancy, then it is necessary for a man to learn ways and means how to grow so that then in his intellect - this time being pure - and in his feeling - and this time being emotionally correct - that then there is a chance, if he wishes to become harmonious - that is, in balance and at peace with himself - that then the full-grownness of these three centers into what we simply call bodies or some entities like bodies, that they then could even become fused and become one.

But as long as identification is there, as long as self-glory is there, as long as vanity is there, as long as vanity is constantly with me and will not allow me to be even honest, I am not following Gurdjieff or ALL AND EVERYTHING. As long as I become theoretical and I write a book like Ouspensky, I'm not Gurdjieff. I just take a few ideas and I make the best of it in order to prepare a nice little book.

ALL AND EVERYTHING: Study it. Find out what it is, what he says about man as he is on Earth, or Atlantis, or the different descents, or the different way you want to interpret that if you can understand it. What he has written about remarkable men - why are they remarkable? What is remarkable about Soloviev or Prince Yuri Lubovedsky or Skridlov? What makes them different from ordinary men? Do they make money? Do they profit by what someone else is giving them? Can they stand on their own feet? Do they treat people like cattle? Do they disrupt conditions as relationships between people? Do they tell what to do?

How many people at the present time take Gurdjieff and think they know? And I think I know, but I don't tell you to believe me. I don't care if you do or not. I say there is ALL AND EVERYTHING. Read it. Find out. And also if you want to know about Work and you wish to apply it,

go ahead and find out. The truth is not in me. It is in me for myself. It's not for you. Your truth you find. That's the idea of Work on yourself. I'm not working on you. I simply tell you how you can Work, and then it's up to you to find out so that you can be completely independent of me. I don't want you.

So let it be very clear. When we talk about Gurdjieff, we talk about one thing: how to become a man - harmonious, he calls it - to develop his potentialities and how to become free from one's subjectivity, so if that freedom could exist that then a man could become, as we simply say, objective, because the freedom from subjectivity, of course, is objective. And not knowing what is meant by that - I don't know it any more than giving a description of God - I can still say and talk about God like I can talk about Objectivity and 'I', but all I wish to know: How do I get onto the road? And if the assurance is given that that kind of a road is right for me, then I will walk and as I walk, I will find out.

You see, it's not a question of cleaning your house a little bit. Naturally you start with that because what are you working with? If in ordinary life you cannot settle simple problems for yourself, how in good God's name do you think you can ever build a Soul? We're talking about esoteric knowledge which is not applicable to the conditions of Earth, not primarily, but I do know that if I could become free from it I could return to Earth and then be like a man on Earth. Why would the Bible talk about Heaven on Earth? The possibility of that existing or Heaven within me, even with a command "Seek ye that" - and then what? Things of ordinary life will be understood and will be added unto me, but first, what is Heaven within oneself?

You see, we talk now, as far as Gurdjieff is concerned, about the

kind of Work that is required, without as yet saying what exactly you should do. First you have to have a wish that you hope that in that direction, something can be given which then can satisfy you when you consider your life as it is. And the need for truth is simply based on that what I want to build so that the foundation on which I build is not going to be shaken by the least little bit of disturbance, even of Mother Earth or whatever we call nature, but that it becomes permanent, if it could remain in permanency. Of course I wish that that what I build on could become eternal, the same way as that what I wish is my life to be understood as eternity; or that whatever I call now the form in which my life happens to appear, that I would like that as life to become infinity for me. But of course those are just little words.

I have to do something. That I know, because the condition in which I now live is not right and it is not satisfactory. What will I do? If I say Work on myself, then the question is, why? I can settle that - because I'm dissatisfied with my present state. Why do you want to change? Because I hope and I believe that it can be changed. How do I know that I can experience it? That's a difficult question because when I set out on a certain road, how do I know that I will have the capacity to continue on the road? How do I know that that what I'm trying to do will not require too much of my energy? Will I be strong enough? Will I actually be entitled to receive information of a different kind, living on Earth as I am? And if it would require to leave this Earth, or if when I die, when I then must leave, can I then take with me what I have now prepared? That is, do I consider my life to be whatever it is now, although I don't understand my life since it is bound up with that what I consider my body or personality? Can I understand a concept of life being

eternal and even then that that what now has my name could continue for a little while even if my body dies? Such of course are questions of partly religion, partly philosophy and partly psychology. Those are questions one thinks about. You have to come to certain conclusions and the thought about them has nothing to do, again, with Work. It only gives you a background and a perspective and perhaps at times a panoramic view of that what you are.

When I want to learn what to become, something has to show me the way, and it's not enough to say I want to get out of the realm of subjectivity. I've got to know where the sign is towards Objectivity. I want to set it quite clear in front of me, that that what I will find will belong to me, that I can experience it. Then the question is, have I ever experienced objectivity? Do I know if I have had it? Could I then describe it? Have I ever had an experience in which I was free from subjectivity, free from thoughts, free from feelings, free from even the existence which I call my body, and still an aliveness or a registration in me of--that I say that all dropped away, something remained in existence?

I don't want to talk about detail of Work. That's not what I'm after. I'm talking about what Work could mean. And then you can find out what it is and then you can Work with it and see if you can verify so that then you can have hope or belief that you then know you are on the right road. And when you're not on the right road, then ask and find out: How do I get back to the right road because I want to follow now, if I can, what Gurdjieff means by this word of Objectivity because I don't find it anywhere else. I can find it in the Bible if I know how to read it. I can understand the questions of sleep when I say: Yes, I am dead to the world, as it were, as if an eye that I should have is closed and

I want to open it. I want something, I call it to be awake, so that then in this awakening there is a freedom from subjectivity. And then of course it means that in that awakened state, I live in a world which I call and can call objective.

But the real aim of a man is to understand his life for whatever it is worth, now; and then the understanding that his life is part and parcel of the totality of all life and happens to be just in his little form of a human body; and that his aim is to be free from the requirements which now pertain to his body - free from his behavior forms, free from everything that is subjective. Even if he lives on Earth, that the accent of his life is placed first in his essential being or his inner life, and gradually could go to that what he calls his inner, inner sanctum, that what belongs to the inner reality of himself which of course we call Magnetic Center, the center of myself as a personality living on Earth, in which point all subjectivity has disappeared - you understand that? - because when it's a point, all dimensions have gone. When I live in time and the seconds have changed over into a moment, all time dimensions have gone. The subjectivity of my time has disappeared.

Again you can say it's a little philosophy, but if I know where the road is and how I open the gate in order to get into that Garden of Eden, I would certainly go there and eat, first from the Tree of Knowledge. Whatever there is that I wish to have, I hope that in eating I will not be expelled and I don't want to listen to false prophets. When there's a snake in the grass, I don't want to step on it. I stay away from it because that, for me, is not life. Life for me, as I wish - even in a plant when it wishes to go towards the Sun - it is strained, it is like a tree, it is like a bird flying away into the sky, it's like a man

standing upright. It is not an animal that stays on the Earth. Surely it's not a snake, even if it has its tail in its mouth, because that is also a finite form as a circle. I can, if I wish, make out of a circle a point by reducing that what is the circle in its simplicity to the central point from where originally it started from in subscribing a circumference. So if I can understand what is meant by the snake having a tail in its mouth as infinity, then I don't mind. It's that kind of knowledge I wish. I want to find out in my life where is for me the Garden of Eden so that when I understand that, God will not tell me to get out of it. I want to find out where is Paradise, but I do not mind if for a little while I live in Purgatory. All I wish is not to go too far down, to stay in Hell too long. I take my life then in my own hands, with God as guide, because I cannot get away from God.

After all, life is life, totally, in the Universe. Why should life be limited to the Earth? Why should life even be limited to me? I may not understand why it is that I happen to exist, but as soon as I consider life as I am, in the way I am, and I can see that the way my form prevents my life even to come out and be expressed, or that because of education and all kind of different ways which we have so-called learned, I've covered up my essence too much that I now cannot find it hardly. Then it has become time that I try to find certain ways and means to find it because that is where I wish to go.

You see, I talk about these kind of things, hoping to encourage you really to start to learn a little bit about what is the value of Gurdjieff and what it might be in your life, but it means that kind of Work also. It means trusting to some extent that for a little while you will go in that direction actually to find out if it's anything for you,

if it can apply to you - it's not at all certain. It doesn't mean that that what Gurdjieff or Objectivity or whatever is given as objective values applies in your life. Maybe you're not worth it. Maybe you are too closed. Maybe you are incapable. Maybe you don't have any wish whatsoever. Maybe there is very little of your inner life. Maybe you are too lazy. Maybe you don't really want to make an effort. Maybe you don't want to sacrifice anything.

Don't think that Work is easy. One has to work for that kind of a living. And you have to know how to Work in order to save your energies and maybe sometimes you have to hurry up because every day you get a little older. What can you do in a short time of your life? Who knows when you will die? And who knows what kind of a chance you will have after death? You can hope for it. You can say there will be a Karma. If it exists now, it surely still has to exist after I die if I don't eat it up, as it were. If I don't fulfill it, of course I'll have to come back. But what I can do now since I now can become sufficiently conscious to know that I exist, then I Work now so that I don't have to Work later.

Why should I really Work? Why don't I trust in God to take care of me like He takes care of a bird which so-called is not falling upon the ground without His will? What is that, a fairy tale? Is it something that applies to me? Can I then sit and rest in His arms and, again I say, fall asleep? Is that a man?

I have to go to a bridge in order to meet God on the other side of the bridge. He is not coming to me. Only I go to the bridge when I see Him. Then He will know I've made that effort. Then He will come. Let's hope He meets me halfway. Maybe I have to start and struggle. Maybe I have to find out first what is the road. Maybe I'm on many detours,

going one direction or another, finding finally something that satisfies me now and maybe five years from now it won't. How do I know? Only when I can verify, only when I go ahead and test every time a working hypothesis in which I believe. When I want axiomatic values of an absolute, that's different, but how do I get there? By assumptions which answer, for the time being, all the experience I've had without knowing what kind of experience I may have later. And it may be I have to change my life's philosophy to include that what I have not been able to think about at the present time. But I'm game because I keep on Working and walking and going, and I'm not sitting idly by and I don't expect anyone else to give it to me because I've received enough information, strength, talent, health, ability to find out very simple things.

What is the simplest fact I can tell to myself? The fact that I exist. That's in its simplest form a description of my life. I don't describe anything of myself. I don't say that I'm six foot or that I have this and that, that I could draw myself, that I am so-and-so, have my name in the papers and all the rest. I don't. I say: I exist. I don't even say I like myself or that I'm a good man. All I say: I happen to be. The existence of myself as that what I am in this kind of a form of a body with the different organs that belong to it, is a proof of life within me. And when I exist, the simplest way of describing that what is life then 'Is' and no more.

This is how I start Work, at the simplest level, down to Earth: This body exists. This is a fact for me as absolute as my birth and as absolute as my death. My birth I know. My death I assume, but it's pretty clear it's going to be. The fact of my existence is the third verity, the third Truth. And with those three truths, I continue to live because now

the question of accepting myself as I am, that is, accepting my existence, will give me information which I call knowledge of myself. And I wish now this knowledge, as I am without describing me, simply to go down in some way or other and become a--a certain fund of information in my memory, that my life is there. Now I want something to register that. I must start now with a kind of a belief that if that could exist and registers the fact of my existence, that that what is registering it will grow.

You see, it's interesting because here I start out first with a fact which is an object, and I now want something to become aware of the fact of my existence. And then I say when that awareness exists in a certain entity, that what is that entity starts to grow up as long as it is active in collecting facts about me of my existence. And of course it's not unusual to look at it that way because I exist also as a certain something on Earth. I now wish something else to exist, not in a subjective form, but I endow it with possibilities (of) what I consider Objectivity, not knowing exactly how it is than only giving it a chance to register the fact of myself. And then that what is the instrument which registers it, having to do with the fact of my existence, also starts to exist.

You understand that?

If there is something that is alive and I use it to bombard something that is not alive, the bombardment of such particles will communicate to that what I am bombarding with life, so that that what is then bombarded starts to have life of its own. This is the condition with the creation of 'I'. And 'I' then becomes the instrument which registers my existence. And the more I now continue with that kind of--first as an experiment,

afterwards with that what I consider a necessity, something starts to grow which, as 'I' this time objectively registering facts about myself, can because of that become in time a guide for my existence. Why? That what is absolute truth for me is absolute truth for God. That what I am as a human being wishing to find absolute truth, will find grace in the eyes of the Lord.

Don't mistake the kind of an idea that this, as Gurdjieff, is free from any kind of religious thought or feeling. Gurdjieff himself called it esoteric Christianity. And if you have read the chapters on religion, you know what is -- was the religious attitude of Gurdjieff when he talks about Christianity or Tibetanism or Buddhism, when he comes down to really brass tacks about what is the meaning of Christ. And it doesn't matter if you're Christian or Jewish or Catholic, whatever it is. There is a talk about inner life as a reality of man wishing to know what he is and not wishing to continue to sleep. A man wishing to become free from the bondage of Earth, which in Christianity means that there is a mediator through whom such a person could go to God by means of having Christ, so-called, then as Christ, die for him to loosen the bondage which man now has as a result of his sins, in the terminology of Christianity. That then (in) the carrying of this sin away, man will be able to face God as he is. The idea of esoteric Christianity is that each man learns what is the concept of Christ, not as Jesus represented Christ for himself but as an example of what a man ought to do in order to set himself free, I say, by the grace of God helping him to make within himself a concept which is comparable to the idea of Christ as delivering him from the bondage of this Earth and setting him free from the sins of his behavior.

You see, we must talk about such deeper things. They belong to your life as it must be, even if it's little developed. You have to understand that it belongs to a man, the totality of a man; that a man cannot live by bread and water alone, that he has to have spiritual food; and that it is necessary for him to develop whatever there are as possible spiritual values and that the completeness of a man is dependent on a completeness of his emotional states into a full-grownness which we now call Kesdjan and the possibility of a Soul which then could be the completed intellectualism of a person. That is, that he as a personality must become an individual. That then because of that, he becomes the child of God in the eyes of the Lord, by means of which, in this kind of a state in which the fusion is possible between the three component parts, he enters into the kingdom of Heaven - I've said many times, through the eye of a needle. So that then that 'I' carrying with him the knowledge and the assurance that God exists for him, he becomes part of a totality of the Universe, maybe in time being able to help God in His task of governing.

It is--It's a little poetic, and perhaps it isn't at all like that, and perhaps when one becomes free from words, and perhaps even when the emotional qualities can be expressed in emotional language, with a question of how to express the language of a harmonious man - that maybe a harmonious man cannot talk and perhaps cannot even sigh, that perhaps a harmonious man only is. And in the being, there is communication of a different kind of, let's call it ethereal quality, of knowing of the existence of oneself.

When I say 'love of mankind', do I know what it is, than only perhaps as a little expression of charity? But do I care? Am I, in such a state, able really to care for a person I say I love by the creation of

conditions so that such a person can grow? You see, it is so different from taking the name of Gurdjieff in vain and becoming conceited and self-glorious, vainglorious, loving oneself to the end. Either a person can learn to lose himself and then find himself, or he will be damned and has to wait. Perhaps when there is another chance, that then maybe the Lord God will be helpful in creating an opportunity, you might say, to try again for such a little part of life to free itself.

I hope you understand now a little bit the perspective of Work. But you have to be quite careful that if you want to Work, you have to be serious. You have to assume that certain things will be disclosed to you, dependent on your ability to take them, psychologically, to understand them, I say, religiously because it's a conduct of your life and the consideration of your life as important. And that the wish to experience a renaissance is dependent on that what you consider your past, only as a means to lead you into the future land. That is the Promised Land for a man who wishes to become conscious.

There's a task of man on Earth. It's to understand the reason why he is now existing on Earth and that the simplicity of Work starts with the greatest--the greatest simplicity of all - simply the fact that he happens to be on Earth, that he happens to breathe, that he happens to have a body which can walk around, that he happens to have a little mind which guides him, for Earth, quite sufficiently, but that within a man there is a potentiality which will outgrow the Earth, which will outgrow the planets, and which finally for himself will create a Sun and, as Sun, become the center of his own worlds within and without, worlds of that kind without end.

I will see you again in a couple of weeks. In the meantime, you work together. You go to groups; you talk; you see; you read. You find statements in ALL AND EVERYTHING. You won't understand them. Ask: What is it? What could he mean? What is it for me? How do I start? Am I on the right road? Please give me advice so that I don't waste my time - because, you see, you have to tell yourself: I'm serious. I wish to become a man. I want to be honest. I want to be right both in my own eye or in the eye of God, for the glory of our All Loving Father.

Fill in where you wish to fill in, add to it what you wish; take away what you don't want to digest, but hold on to one thing: that if you wish to Work, you have to Work for the sake of verification of the truth of what Gurdjieff tells you that you ought to do. Then if you could have belief in him, you will do what he asks and what he suggests, which he suggests for your benefit.

It is the end, huh? Are you still there? Is it all stopped?

Answer: It's off. It stopped.

MR. NYLAND: Now it's stopped.

Ed Luttrop: I'm not even (hearing) it.

MR. NYLAND: Oh, still running. But, Ed, I think we'll also stop here.

Ed: All right. I'm turning this one off now.

MR. NYLAND: Good night, everybody.

END TAPE

Transcribed: Helen Korbel
Rough: Elizabeth Boleman
1st Proof: Peter Korbel
2nd Proof: R. Diana
3rd Proof: Joe Dado
Final Type: Lenore Beach

M 1794 Gr. IV. Pleasantville - Fri. Mar. 6, 1970

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Brewster - work - (page 1)
Ready for spring -

Attitude in Barn - (1 - 5)(9) dependson:
Inner facture
Level of being
Sensitivity to one's behavior
Barn as a symbol - sensitivity to -
Work -
Barn like a Church -

Level of Inner Life - State - (5 - 8)
Awareness of state of I. L.
Association with work, an aim - will help
Emotional Quality - a gyroscope -

Aliveness - 8 + 9
Give color to eyes -
What takes place in physical life is same as what takes place in your spiritual 'I'
Objective "I" had color - which can change -

Part II

Earth - Our body (10 - 12)
Compare to Solar system -
What is Sun?
Feelings - expressed in a physical way by means of body -
Birth of earth to become a planet -
Annelids - (12-15) formation of - (17, 18, In Conscience
Moon -
Connection with feelings
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Sometimes kind - to remind humanity it exists for a definite purpose

Sometimes causes Solar Eclipse - that behaviour (P. 20)
Can prevent mind's growth towards Consciousness
Primitive Knowledge becomes simplicity
~~Sun~~ Moon
Represented by Consciousness of Man -
Body of Man contains - Kesdjanian + Soul -
Place of Conflicts when Sun is eclipsed.

Sun Eclipse
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Symbol of Work -

Mollie Wolfe